A BRIEF

REPLY

TO

George Whitehead's Book,

Stiled, A

Rambling Pilgrim;

In Anſwer to a Book, Intitled, The

Pilgrim's Progreſs

FROM

Quakeriſm to Chriſtianity:

SHEWING

The Danger of the *Quakers* Government within the Government, and oppoſite to it, as contriv'd and carried on in their Monthly, Quarterly, Six-week, Second-day, and Yearly Meeting or Convocation, contrary to the Laws of the Land, and particularly, to the *Act of Toleration.*

By *FRANCIS BUGG.*

Whatſoever thy hand findeth to do, do it with thy might, for there is no Work, nor Device, nor Knowledge, nor Wiſdom, in the Grave whither thou goeſt.

London, Printed, by *R. Janeway*, Jun. and Sold by *J. Robinſon*, at the *Golden Lion* in St. *Paul*'s Churchyard, and *C. Brome*, at the *Gun* in *Ludgate-ſtreet.* 1700.

TO THE

Right Honourable

AND

HONOURABLE,

THE

Lords Spiritual and Temporal,

AND

Commons in Parliament

ASSEMBLED.

May it please Your Honours,

I *Humbly make Bold to lay before Your Honours the Occasion of Presenting these Papers: It is not unknown how Sollicitous the* Quakers *have been from time to time under every Revolution and Change of Government, from* 1652. *to this present Day; but of late they have advanced to a degree higher, not only to Present their Books and Papers in Session-time, but in the Intervals of Parliament they have been so Bold, as to send them to the very Houses of Members of Parliament; upon which I thought it highly ne-*

ceſſary to make ſome Obſervations on their Way and Method of writing, as in my Modeſt Defence, *&c. Preſented this Seſſion to Your Honours, and with all dutiful Submiſſion, leaving the Matter to Your Mature Deliberation and Conſideration.*

But having underſtood ſince that, that the Quakers *have privately Preſented divers Books under the Sham Titles of Anſwers, not only to that, but to other Books, I ſtill thought it my Duty to write ſome farther Obſervations thereupon, which being read and compared with their's, together with my Book,* The Pilgrim's Progreſs, *&c. Second Edition, now Publiſhed, and to which the ſeveral and often repeated Pages herein mentioned do relate, (theſe Papers being part of the* Preface *thereto belonging) it will make ſome farther Diſcovery of their Mock Anſwers, both to the ſaid* Pilgrim's Progreſs, *&c. and* Modeſt Defence, *&c. and being loth to have the Porch exceed the Houſe, I Humbly beg leave to ſubmit what I have ſaid herein, to the Conſideration of Your Great Wiſdom, and conclude with all dutiful Submiſſion,*

Right Honourable,

and Honourable,

Your Honours

Moſt Obedient Servant,

FRANCIS BUGG.

George Whitehead's

Fallacy Reproved,

In his ANSWER to My

Pilgrim's Progreſs, &c.

GEORGE,

I Have ſeen thy Book, *A Rambling Pilgrim*, &c. ſaid to be an Anſwer to two Books of mine, *i. e. The Pilgrim's Progreſs*, &c. *A Modeſt Defence*, &c. which is ſo far from being an Anſwer, that it doth not touch at the Tenth part of the Books; and that little you ſpoke to, have (to them who will compare the Books) rather confirms what I charge you withal, than otherwiſe. But that I may ſhew (for your Peoples ſake,) how you wilfully miſtake me, and the ſtate of the Charge, and then miſlead your People, *&c.*

I find the firſt part of your Book is chiefly to inſinuate that I ſaid the Sermon was *Geo. Whitehead's*, of his Forming, of his Preaching, and that in ſo many Words; and thereupon you call it Forgery. Now,

George, this is all Fallacy: For thou knoweſt, *George*, in thy Conſcience, that I never intended to have it believed, that you at your Yearly Meeting Preached that very Sermon, in ſo many Words; but that I did it to expoſe your Errors contain'd in your Books, out of which that Sermon was by me form'd; and in *p.* 108. and *p.* 222. of the Second Edition, it is expreſly ſaid, *A Sermon for* George Whitehead *to hold Forth*, &c. And the Chapter before gives ſeveral Reaſons why I proceeded in that unuſual method: So that your way to have done your Cauſe good, and your People good, had been to have confuted me; firſt, Touching your Doctrine, which I alledged out of your Books. Secondly, That your Practice is otherwiſe than by me repreſented. This had been your way to have confuted my Arguments, and to have eſtabliſhed your People. But for you thus to act againſt Light and Knowledge, is ſuch a ſelf-condemn'd Practice, that as for your own ſake, as well as your People whom you miſlead, I could be glad to ſee you leave it now in your Old Age. Take one inſtance.

A Rambling Pilgrim, &c. *p.* 5. *Francis Bugg* makes *Geor. Whitehead* thus ſpeak, *Friends, I am now come to the laſt thing propos'd to ſpeak to on this Solemn Occaſion; firſt, Reſpecting Confeſſion of Sin; ſhewing your Exaltation above the Patriarchs, Pro-*

phets,

phets, *Apoſtles*, &c. as at large in *p.* 221. of this Book; ſo that I need not repeat it. Now what Anſwer, *George*, doſt thou make to this? Doſt thou ſay, 'tis your Friends Practice to make Confeſſion of Sin to God in your Prayers? Not a word of it. Doſt thou prove in any one page of thoſe 5555555 I there mention, that you ever recommended the practice of making Confeſſion of Sin to God, and begging his Pardon for Chriſt's ſake? Not a word of it. Doſt thou prove out of any of thoſe Books, wrote by thy ſelf, *Fox*, *Burroughs*, &c. that ever you recommended the Practice of the Ten Commandments, the Lord's Prayer, the Apoſtles Creed, either to be read in your Families, or in your Religious Meetings practiced; or the reading the Scripture in your Meetings? Not a word of it. No, here is no denial of Matter of Fact out of your Books, nor the natural Conſequences deduceable therefrom, or your practice agreeable to the ſame: And that it may appear ſo, take your Anſwer in your own words, *viz.* 'Thus *Fran. Bugg*. 'repreſents me Preaching ſuch ſtuff as I ne-'ver preached in my Life, nor ever own'd 'any ſuch flattery or deceit, as to exalt 'any Auditory above the Patriarchs, Pro-'phets and Apoſtles, *&c.* or to diſſwade 'any from making Confeſſion of Sin, or 'asking Pardon for Chriſt's ſake, who have

'need of both, or who have not received 'forgiveneſs of their Sin.

Firſt, It's not what you did not diſſwade from, that we are examining; but what you perſwade to: We want not Negatives, but Affirmatives; here you leave your Reader in the Dark: Can you prove that in all thoſe Books and Pages recited, that you ever made Confeſſion of Sin; that you ever asked Pardon for Chriſt's ſake; that you in your Religious Meetings, or in your Families, practiced the Lord's Prayer, the Ten Commandments, the Apoſtles Creed; that you ever read the Holy Scriptures in your Meetings; or further, that you ever in all, or any one of your Books, recommended the practice thereof? If not, the Charge lyes ſtill againſt you, and your Negative Anſwers rather confirm what is ſaid than otherwiſe.

As to your Certificate, *p.* 28. about your Cottage; you that can forge Certificates, and ſet Mens Names to it, without their Privity, Knowledge or Conſent, as you did that from *Huntington*, in your Book, *Judgment fixed*, as *Anne Docwra*, in her Letter to Mr. *Criſp*, *March* 25. 1684. ſays you did; what credit is to be given to it? And beſides, thoſe three Certifiers conclude thus, *On credible Information, we verily Believe.* Here then is but their belief on Information; and I am credibly informed of what I wrote; ſo the Reader is left to believe as he is perſwaded. The like

may

may be said of *Will. Mead*, touching his saying to *William Harris*, that *Fox*'s Journal is a better Book than the Bible; this *Will. Mead* does not deny under his Hand; I have only *Geor. Whitehead*'s word for it; and he that can forge Certificates is not to be believed.

Again, *p.* 38. 'What Earnings didst thou '(F. *B.*) make in the late Discourse before 'the Bishop of *Norwich*, and the four Mem'bers of Parliament, where I discovered thy 'repeated Falshoods, Forgery, Deceit and 'Wickedness in divers Matters? And how 'thou wert counfounded when Matters 'were closely urg'd against thee? *&c.*

Now, *George*, thou knowest in thy own Conscience that this is a Lie spoken in Hypocrisie, on purpose to mislead thy Disciples; for thou didst not prove one false Quotation, Matter or Thing, against me: But I proved thee guilty of contempt of the Scriptures, in exalting your sayings above them, as of greater Authority; and for the truth of this, I submit my self to those Five Persons present, one of them having often shewed his Approbation of my management of that Affair. These things, *George*, do not redound to thy Credit, and I can truly say I am sorry for thee. *George*, we both grow Ancient, let us write for the good of others, not for Victory; for my part, I do upon the word of a Christian design it, and

and if I saw my self in an Error, I should willingly submit. Again,

P. 46. 'Beside the false Printing and bad 'English (as *Fr. B.* has exposed my Book '*Ishmael*) there is another defect after the 'words [The Lake is thy Portion, which 'is the Portion of Liars,] the words, [ex-'cept thou speedily repent;] are omitted 'there, and in some other places.

To which I Answer, let any body compare your Book, *Ishmael and his Mother cast out*, &c. in the Original Impression in Quarto, and the Reprint in my *Modest Defence*, &c. *Part* 2. and they shall find it, for English, Comma's, and Points, and Words, the same. For in the Quarto Impression, *p.* 3. *l.* 15. there is *we* for *wo*, as in *Mod. Def. p.* 7. *l.* 13. there is also *we* for *wo*; and so in all other places where it was bad English, and false Spelled, and false Pointed, so it is Reprinted: And as for the words [except thou speedily repent] being left out, I do positively say 'tis a most horrid Lie; there is not a word in the whole Book left out, so careful was I. And how then canst thou pretend to be a Conscientious Writer, when in the face of the Sun thou canst thus Prevaricate, Dissemble, and Lie, and that knowingly? What is become, *George*, of thy seriousness, sincerity and plainness thou so often boasts of? Again,

P. 34. 'He (*F. B.*) assumes the bold-'ness to promote in Print an Abstract of

'two

'two Letters of two Clergymen; *I pray*
'*God open the Eyes of our Governours, and*
'*cause them to take into Consideration this*
'*too much, and too deplorable, unlimited*
'*and unbounded Tolleration; especially as*
'*the Quakers both claim and use it*, &c. as
'in *Pil. Prog. p.* 175. was not this, (says
'*George*) a piece of insolent confidence, to
'expose this in Print, and thus openly to
'oppose the Liberty Granted, and legally
'Confirmed by King and Parliament, and
'thus to render our Governours blind? *&c.*

Now as I think this was a good Prayer, so do I think it no boldness to expose it in Print: For, *George*, it was not the Liberty Granted, and by Law Confirmed, which these Clergymen either called unlimited or unbounded, for the liberty granted is both limited and bounded, as from divers branches of the Laws appear; and particularly by the very Act of Tolleration; see *p.* 86, 88, 101, 189, 339. No, the unbounded Liberty which the Quakers take, claim and use, is what the Clergy is against, and which they Pray the Government would take into their Consideration; and I am sure it is a base, bold and insolent thing, *George*, in you to expose in Print, that the Clergy would represent the King and Parliament blind: But I have not herein room to set forth your baseness in calling all Kings *Spiritual Egyptians*; all that own any King, since the days of Christ, *Apostates*; that Parliaments chosen by most Voices, *are not*

like

like to Act for God, or the Good of his People; that *Parliaments are the Beast that carry the Whore*; Nay, in your Book, *The West Answering to the North*, &c. you justifie the Murther of King *Charles* I. saying, *The cutting off his Head, was a remarkable Record of the Righteous Judgment of God*; and for a true sight of these your Antimonarchical, as well as Antimagistratical Principles, see *p.* 157. to *p.* 175. hereafter. And, *George*, you tell us in Print, that your Principles are now no other than they were in the beginning. And what they were in the beginning, I in this Book, the *Pilg. Prog.* &c. have set forth: And I think it is both bold and insolent Confidence in you to revive all these your horrid Principles destructive to Government and Humane Society, by telling us you are the same in Principles still; and I am afraid we may in this believe you.

In the next place I shall shew, even thee, *George*, what Liberty the Quakers both use and claim; which not only those two Clergymen, but many Ten Thousands, both of Laity and Clergy, are against.

First, Your sending into the Churches Challenges, as your Friends did at *West-Dereham*.

Secondly, Your going from House to House, like the Popish Priests, to seduce the People, inviting them to your Meetings, giving them Books which say the Quakers

are

are the one only Church of Chriſt, and that out of your Church there is no Salvation.

Thirdly, That your Monthly, Quarterly, Six Week, Second Day, and Yearly Meetings, where you revive your old Treaſonable Principles; which Meetings are expreſly againſt the very Act of Tolleration, theſe, and the like, (as in the enſuing Diſcourſe) are the Meetings and the Practices both uſed and claim'd by you: Namely, to hold Convocations, which the Eſtabliſhed Church, without Licence from His Majeſty, cannot legally do. Theſe, and the like Practices of yours, all good Chriſtians, and the Laws of the Land, are againſt; and I ſtill pray God to give the Nation a ſight and ſence of it, before it be too late.

In Anſwer to your 48th Page, I query thus, Whether it be not as proper for me to Addreſs His Majeſty, on the behalf of the Church of *England*, and other ſound Proteſtants, who hold the Fundamentals of the Chriſtian Religion, as it is for *G. Whitehead* to Addreſs himſelf, by Dedication, to the Clergy and Univerſities, perſonating a Schiſm which profeſſes ſuch Doctrine as tends to overthrow the Chriſtian Faith? Come, *George*, Anſwer me this Queſtion; how came you to be ſuch a Man? You know I could ſhew Books of your Friends, *Burrough*, *Fiſher*, *Fox*, and others, who tho' as great Impoſters as any in the World ever knew, yet they have Dedicated and Addreſ-

Addreſſed, and not only ſo, but Dictated to Kings, Lords and Commons. Come, *G.* what was your birth? Whence came your breeding? Were you not Rambling Pilgrims, who (like Gypſies) lay in Barns, lived upon Alms, with your Feet at other Mens Tables? What, muſt none Addreſs now but you? Muſt none apply themſelves to the Government but you? Surely, *George*, you are a Pegg too high.

See *E. Burrough's* Epiſt. to his works.

Come, *George*, let us reaſon together, what power have you to ſummons all Eccleſiaſtical Courts and Officers, more than I have to ſummon you? What Power have you to Dialogue the Biſhops, and the whole Church, more than I have to Dialogue you? What Authority have you to Arraign, Try, Judge and Condemn all the Clergy in a Kingdom, more than I have to Arraign you, and Try you by your Fruit? I tell you, *George*, I cannot ſee you mount the Stage, and thus Inſult, Domineer and Exalt your ſelves, not only above the Patriarchs, Prophets, Apoſtles, Saints and Martyrs, and all Chriſtians, with reſpect to your ſo much boaſted-of Sinleſs Perfection, but above all the King's Subjects, as if you, and you only, had right to Addreſs, Dedicate and Preſent Papers to the Parliament; and that it were Treaſon to confront you: I tell you, as above noted, that you are a pegg too high.

But, *George*, before you had Addreſt your ſelves, and Dedicated your Books to the King and

and Government, you ought to have condemn'd your Books mentioned *p.* 154, 157, 167. And before you had Dedicated this Book to the Clergy, you ought in prudence to have retracted your Books mentioned *p.* 217, 249, 250. And as to *G. K.*'s. Book, it was approved by the Quakers; and you ought to have retracted the Doctrine of it, as *G. K.* has; and likewise *W. Penn*'s and *Alexander Skien*'s mentioned in *p.* 168, 170. But your Temporizing is both seen, and discovered to be seen by others: And now for your Dedication to the Clergy.

A Rambling Pilgrim, *p.* 3. *An Epistle Dedicatory to those of the Clergy, and of the two Universities, whose kindness* Fran. Bugg *boasts of.* 30*th of the* 4*th Month*, 1629. *By* George Whitehead.

Now *George*, to shew you what a kind Reception your Dedication met with from my Benefactors; I shall, though I have no order, present you with part of a Letter which one of them sent me; which take as follows, *viz.*

March 11. 1699.

Mr. *Bugg*,

'I Cannot but thank you for the service you have done, especially among the Common People, by your way of Writing; and for the plentiful materials you have furnish'd out, to imploy others, with respect both to the Principles and Practices of the Quakers; and your laborious Attendance at Parliament, as a Check to the Insolencies of the Quakers in their presenting their deceivable Papers, in which they have been too much neglected; wherefore be not dishearten'd, but go on, and Charge the Quakers Party through and through with their Blasphemies against the Blessed Trinity, their Doctrine of Infallibility and Sinless Perfection, their denying the Fundamental Articles of our most Holy Religion, *viz.* The Incarnation of Christ, the Resurrection of the Body, and the Day of Judgment. For to talk of Lenitives, and Gen-

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'tle Applications, is like the old way of sowing Pillows under their Arm-holes; and you may as well give Opium in a Lethargy, as to fancy to cure some Men into their Senses by your mild and tender Remedies: And therefore to deal plainly is the best way to work their Conversion, from the Infidelity of Quakerism, to the Faith of Christ Crucified; which God of his Mercy grant them, if it be his Will.

'It was a notable Confession of St. *Paul*, when he drew up an Indictment, and Arraigned himself in the Murther of St. *Stephen*, for his standing by and consenting unto his Death, and holding the Garment of them that slew him. I wish the Quakers were Humble enough to follow his Example; whose malice I am afraid is greater, and the dignity of the injured Person higher; for they have Spirited away our Blessed Saviour, and have left us nothing but a Notional and Chimerical Christ; so that we may take up the Lamentation of *Mary Magdalen, They have taken away the Lord, and we know not where they have laid him.*

'That was well noted in the *Spirit of the Hat*: For I am perswaded there cannot be an Instance made in any Society of Men of that bigness, that have gotten more Bastards, and more unnaturally dispos'd of them, that have drank deeper Draughts of stoln secret Intemperance, that have fed higher, and fared more deliciously every Day, than have some of these Perfectionists in their shining brazen disguises of Religion.

'I am heartily sorry for the poor Quaker, I heard lately of, who hanged himself * with *G. K.*'s Narrative in his Pocket; and the more for the exact parallel I must make between him and *Judas*, both in his Life, and in his Death. I pray God give them Grace to lay it to Heart, and humbly to confess their Sins to God, and to beg pardon by the Merits of Christ, that God may give them Repentance unto Life.

S. I. R.

Your most Faithful Friend to Serve you, &c.

FINIS.

* *viz. John Rust*, a Preacher at *Chatteris* in the Isle of *Ely*, who opposed *G.K.*